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**Evangelical Visitor - January 26, 1948 Vol. LXI. No. 2.**

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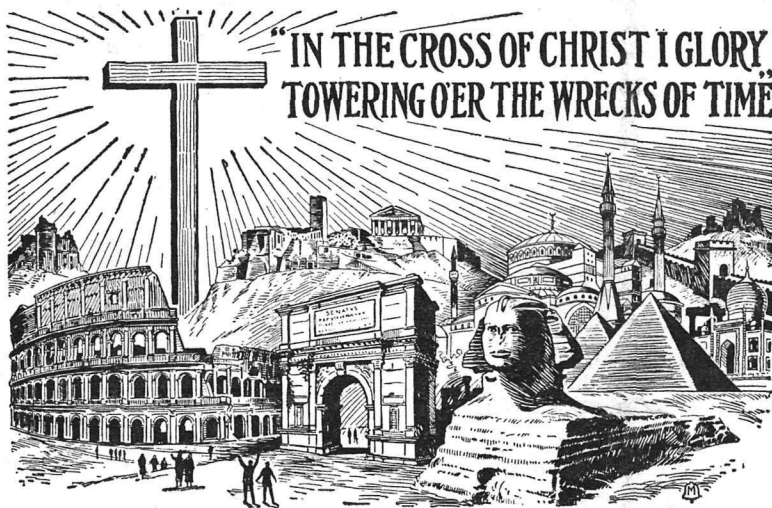


Volume XLI

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Number 2

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Selected affirmations of faith from the Great Apostle Paul, whose conversion we recognize on January 26, an accepted anniversary of that date.

The just shall live by faith. Galatians 3:11 — Hebrews 10:38 — Romans 1:17.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ. Galatians 6:14.

... For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day. II Timothy 1:12.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Romans 8:38-39.

## What This Dedication Implies

Bishop A. D. M. Dick

*Dedication Sermon preached at the recently remodeled Hollowell Church in the Ringgold District, Penna., Sunday Nov. 23, 1947.*

SIXTY FOUR YEARS ago this building was dedicated to the worship and service of God. Here many prayers of penitence and petition have ascended; many hymns have been sung to God's praise and honor; many sermons have been preached to the warning of sinners, and the encouraging of believers; and no doubt many tears have been shed, not only by penitents humbly seeking pardon, but by those who came here to pay respect to the memory of departed loved ones.

Like other congregations, the group here have passed through periods of stress and strain; but under the blessing of God in recent years there came growth and advance, necessitating an enlarged building, as can readily be seen by noticing the Sunday-school bulletin board.

As a result of vision,—vision of the need and opportunity of this community and as a result of prayer, the expense of hard labor, much time, and considerable money, we see this today, a very well planned, serviceable and artistic place of worship and Christian work.

Just a few days ago I was asked to address a group in one of the largest church buildings in Harrisburg where not so many years ago a congregation of fifteen hundred worshipped. Today scarcely three hundred are associated in worship there. In our own denomination we have closed too great a number of church buildings in recent years. In some cases this was unavoidable because of circumstances having no connection with the spiritual life of the church. But this was not true in all cases. On the other hand, local groups have grown to the extent that larger accommodation was necessary. These are the lights and shadows of an over-all picture of our church which cause joy and sadness.

I should like to say at this point that I have never been able to understand or to consent to a practice still prevalent in some of our districts. Are we convinced that our testimony is valuable though unique and in some respects peculiar? Do we have a message that men need and are the interpretations of God's Word that we accept, vital to spiritual life? Then, is there any valid reason why we should not have a regular service in every Brethren in Christ Church every Sunday morning and every Sunday evening? I claim that this is essential and worth while, even if no more than the preacher, the janitor and one other member be present. Who knows the extent of influence going out from a con-

sistent, persistent and continuous testimony of this kind.

In view of these considerations this dedication service is of peculiar interest and especial satisfaction. This dedicatory ceremony carries with it several very pertinent implications, which I shall mention and briefly consider.

The first implication has to do with the building itself, the material substances that have gone into its construction. All these materials have been diverted from ordinary channels of use, and dedicated to the service of God. The time, money and physical labor required in the construction have as well been already dedicated to God—set apart for His service and glory and for blessing to others.

It is to be remembered that Christian service is only acceptable to God as it is a love-service. Love is not a mere abstraction or emotion. It is a mighty force and will insist upon very practical and concrete expression. Every true child of God will insist upon dedicating his material substance to God. He will at least make a practice of giving systematically of his income and products, whether it be a tenth, fifth or half. And he will insist upon giving free-will offerings to God—over and above what he accepts as a first obligation in giving. God has never failed to bless those whose love to Him compels them to honor Him with their substance.

The second implication has to do with the exercises conducted in the building we dedicate today. Every exercise should be planned and conducted for the glory of God, and the exaltation of His Son, to the edifying of believers.

The hymns and songs that are sung should have a definitely evangelical temper and tempo. The music to which they are written should be such as to create and maintain an atmosphere of worship, meditation and spiritual communication. No singing whether in small groups or greater, should be of a merely professional nature or self-emulating spirit.

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*"Christ has no hands but our hands, to do His work today;  
He has no feet but our feet, to lead men in the way;  
He has no help but our help, to bring men to His side.  
What if our hands are busy with other work than His?  
What if our feet are walking where Sin's allurements is?  
What if our tongues are talking of things His lips would spurn?  
How can we hope to help Him, or hasten His return?"*

The prayers that are offered will be reverent, salted with humility and vital with faith; and they will be offered in the name of the Lord, by whom we have access to God. They will rest on the will of God and be directed to the saving of souls and growth and encouragement of the saints. They also will be Christ-centered and never presumptuous or impudent.

The sermons that are preached—be they exhortative, exegetical, apologetic, or prophetic, will reveal the Truth, the Life, the Bread of Life, the eternal sacrifice for Sin, the Christ of God. They will be born in prayer and meditation, study and knowledge and expressed in love, sympathy, certainty and kindly firmness and insistence. They will rest on the infallible Word and express the spiritual attainments of those who utter them. They will make sinners tremble and become conscious of their need; they will feed the flock and edify the church.

The offerings that are taken will be given with the hilarity of the "drunkenness" of love and gratitude. They will not be given grudgingly nor with stint. They will be the concrete expression of the confidence we have in the cause and the love we have for souls. They will be devoted to the promotion of grace among men to the far corners of the earth.

The children that are taught in the Sunday-school and Bible schools will be shown the Christ who loved children and blessed them. The babes that are brought here for dedication will be held as offerings to the Lord and looked upon as the measure of our responsibility and stewardship.

The third implication is that pertaining to those who enter these doors. Christ has revealed the purpose and desire of God in reference to worshippers—that they worship in all sincerity, (in spirit and truth). God is very sensitive to hypocrisy and pretense and is not deceived. Those who come here to worship should remember that it is their privilege to worship God in that fervency of love and devotion and in that pure sincerity of holiness as to compel sinners who may be present, to be so conscious of God's presence and power as to bring them to repentance. Sinners will sense the heart-appeal of all who worship and be compelled to decision. No superiority complex on the part of worshippers will drive sinners away.

They who handle the vessels of the Lord must be holy. From the bishop to the ministers, the deacons and the laity—all face this solemn obligation and privilege to worship in the "beauty of Holiness." Their manner, their appearance, all will

(Continued on page fourteen)



## Editorial

**PINING** It is not uncommon to hear people speak lamentably of the present in contrast to the "great days" of the past. Good meaning people who remember revivals of thirty-five and forty years ago spend much of their time pining for those wonderful days when the gracious outpouring of the Holy Spirit caused the fervent burning of revival fires.

Do not understand us to say it is wrong to reminisce. So much depends on the attitude of the one who thinks in terms of the past. If the memories of yesterday challenge us to believe that we can expect the same God to break in upon us and in 1948 save souls, sanctify believers and gloriously revive the saints of God, well and good. But if, when looking at conditions as they exist around us, lukewarmness, indifference, backsliding and the hosts of sin on every hand, we pine and wish for the "good old days" when such things were not so apparent, and we accept this as a day when we cannot expect much from God, we are grossly guilty of limiting God and are in the realms of unbelief ourselves.

It is pathetically true that we are in the days of Sunday movies and its damnable influence on much church and congregational life. Here and there by local option are communities (God bless them) that have closed the taverns and barred the selling of liquor, but on the whole we live amid a drinking, carousing, gambling society. And, with these cursing influences, comes all the companion sins that drag men and

women to the low levels of iniquity. There is a temptation to pine and lament and say; "The forces of sin are so great, the apostasy is upon us and to hope for a revival is only a fond dream."

History confirms the fact that man's extremity becomes God's opportunity. Dark moments of the past have suddenly become illuminated by a mighty visitation of God. Someone kept praying and believing and God gave the answer. About the turn of the century 1900, Seth Thomas, outstanding Welsh evangelist, prayed persistently for five years for a revival in Wales. Then out from the coal mines came Evan Roberts and upon one occasion heard Seth Thomas importune Heaven for a man to lead Wales back to God. Evan Roberts was moved—became a soul-winner in the mines and soon was called to hold meetings up and down the green valleys of Wales. When the late G. Campbell Morgan described the meeting, he said; "It was utterly without man-made order, characterized from first to last by the orderliness of the Spirit of God."

Theaters and saloons were closed for lack of patronage. Criminals surrendered to the Lord and police courts were idle. On one occasion Tom Hughes a noted atheist came walking into Ebenezer chapel and said "I have burned my books which said there was no God." He then bowed and plead for God to save him from destruction. "If my people that are called by my name will humble themselves and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sin, and will heal their land." II Chron. 7:14.

God forgive us for pining instead of praying, for looking at conditions more than we look at God. "Who knows but we have come to the world for just such a time as this."—J. N. H.

**FORWARD** Just a few days remain before the subscription campaign will be over. At this writing we are short of our goal of 1500 new subscribers to the Evangelical Visitor. Numbers of congregations are going 100% with the slogan "The Evangelical Visitor in Every Home." A good deed that will live will be to sit down right now and choose five friends that you want to have receive the Evangelical Visitor. Give their names and address together with a check for \$7.50 to your solicitor. If they are unsaved it may be the means of bringing them a message that will lead them to Christ. If they are saved they will be interested to know how God is working through the particular church you support.

Sunday-school superintendents and pastors—work with your solicitor and see that every home your Sunday-school or Church touches has the Evangelical Visitor made a part of their reading matter. WE CAN DO IT IF WE WILL.—J. N. H.

**THE MAIL** Coming through the mail rapidly are renewals of subscriptions to the Evangelical Visitor. It is gratifying indeed. Thanks to the solicitors that are really working. Lying here on the desk is a striking example of what we would like to feature in closing the campaign. A Sunday School of less than 100 in average attendance has surveyed their field and sent in fourteen gift subscriptions to provide the Evangelical Visitor to homes that otherwise may not be receiving it. This spirit shows enthusiasm for the church to which you belong and zeal in promoting the literature that must get into the home before it can be read.—J. N. H.

## ONE MORE DECADE?

According to Rev. 10:6 there is a day coming when He who is able to stand on the sea and on the land shall lift His hand and declare "that there should be time no longer." In "The Romance of Bible Chronology" written by Rev. Martin Anstey M.A., B.D. of London, England, and dedicated to the late G. Campbell Morgan, the writer points out that in keeping with Jewish reckoning of time the year 1958 marks the close of six thousand years of human existence. Associating this thought with II Peter 3:8 "But Beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day"; we conclude that the seventh millennium may be more nearly upon us than we may think.

It is true that date-setting is not to be found among us, but we are told by Jesus to observe certain signs and then "look up." We seem to have suddenly found ourselves in a world where Palestine holds the high-point of interest. If ever the fig tree is budding it is today. The Jews are trying by all means available to get back to their promised land. Great Britain is using force and influence to keep them out and going so far to say (London Press) "that a Northern Power is behind the 'hell ships' of Jewish emigrants in order to embarrass the British Government." One thing is certain from the Word of God: Palestine will be the geographical center of operation in the close of man's period of government. The Battle of Armageddon will be fought here and Christ upon returning to earth will plant His feet on the Mt. of Olives. It is in this land that the reign of the Prince of Peace will be responsible to usher in the seventh thousand year period which will be known as the Millennium.

Since we know neither the day nor the hour that His coming will take place, it behooves us to hasten our step and quicken our pace so that when our sabbatical period of rest comes, we can be among those who shall rest from our labors for we have been toiling for the Master.—J. N. H.

## PARENTAL GUIDANCE

To effectively answer the questions of children regarding the origin of life is a proper concern of the normal Christian parent. A very fine treatise on this subject, titled "Teaching our Children the Facts of Life" is printed elsewhere in the columns of this issue. The dignified manner with which this vital issue is dealt with will make an appeal to the finer senses of Christian parents. Dr. Paul G. Lenhart of Arcanum, Ohio, delivered this message at a Conference for Young Married People that was held at Memorial Holiness Camp Grounds during August 1947.—J. N. H.



## A Passion for Souls

B. M. Books

The recent ministerial questionnaire carried the above phrase. It is a timely question and as such kept lingering in my mind. What is a passion for souls? Who should have it? And how can it be carried faithfully are simple phases of it. There are other groups than ministers of whom it should be inquired, have they a passion for souls.

If each member of our beloved brotherhood had a passion for the souls of men how much energy expended upon the temporal and fleeting things could be harnessed to the more enduring values. How much less friction, less pining, less pouting, less suspecting each other, there would be. And if all such wasted energy could be emotionally transferred to a deeper and firmer grip upon God in prayer and faithful service, how many more could be led unto the deeper life as well as enlisting new recruits for the master.

If you think this is too much to expect, let me ask what do you think would be the record, if all the professed sanctified had this passion for souls. Would not the

Church be again a vital place in the world and the miracle power of God trail the work of the Lord everywhere her members go?

This even is too much to expect some would say. Then surely the ministry and evangelistic body must have this passion for the souls of men. If they don't have it who will? There is a professional passion but also a heart burn passion for souls. If the latter were more frequently the case, would not our local reports be more colorful; congregations breathing their last would suddenly be revived and new centers opened for worship. This passion would be synonymous to faith that dares the impossible, the barren blossoming into fruitfulness, and the difficult cases becoming incentives to new opportunities. There are those who accept the facts of a disheartening circumstance as inevitable. We too often counsel from man's view point alone and leave God out of the picture.

Most certainly our college of leaders: bishops, ministers, deacons, Sunday School

staffs, and Christian college teachers have in a measure this passion for souls. But the passion needed is a burning, driving, fanatical zeal for the Lord and men. Study again Elyoh, John the Baptist, Paul, Luther, John Knox, Wesley, etc. veritable dynamos having incarnate a passion for souls.

Brethren, have we not camped long enough? We have trained, organized, and planned. The call to arms, forward, expansion, aggression cannot be easily overdone. It is similar to an obsession that must come and hold us until the work is done.—*Grant's Pass, Oregon.*

### One Little Hour

*One little hour for watching with the Master,*

*Eternal years to walk with Him in white;*

*One little hour to gravely meet disaster,*  
*Eternal years to reign with Him in light.*

*One little hour to suffer scorn and losses,*  
*Eternal years beyond earth's cruel frowns;*

*One little hour to carry heavy crosses,*  
*Eternal years to wear unfading crowns.*  
—Selected.

### The Shipwrecked Bible

Alexander Duff, the famous missionary, sailed for India on the "Lady Holland." His clothes, his prized possessions, his library of 800 volumes, were all on board. And then, within a few miles of India, a shipwreck occurred.

The passengers were all saved, but all their possessions were lost at the bottom of the sea. On the seashore Alexander Duff looked out, hoping against hope that some of his belongings might drift ashore.

Then he saw something — something—something—small — float—on top of the water. Nearer it came, while anxious eyes watched it. What could it be? The missionary waded into the water, got hold of the floating object, and returned.

It was his Bible! Of all his books and possessions, that single Book was all that was saved. Alexander Duff took the rescued Book to be a token from his Lord—took it to mean that this one Book was worth all his books and all of his possessions. So heartened, he began his career as a missionary in India. The very next day, reading from the Bible, he taught his first class—a group of five boys meeting under a banyan tree. A week later the class had swelled to three hundred listeners! And several years later a beautiful building stood on the spot where the banyan tree had been and one thousand students of the gospel raised their voices in prayer and hymns to Jesus Christ.—*Youth Comrade.*

## The Call of 1948

W. O. Winger

Present resolutions will be faded and decayed rubbish at the close of 1948, unless we commit *our all* unto the Lord—fully and absolutely—heeding the clear call: "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Deeply impressed are we at sixty-four past, that there is much to do—harvest truly great—and so very few to do it. Facing this pressing, desperate need, we are shocked and awed—failing to find words expressing our sorrow and fear—at the easy and glib way we North Americans can look upon Gospel needs and suffering humanity and feel so little concern.

A good old Evangelist told of a man praying for himself and his wife, his son John and his wife, them four and no more. Have we done better than that in 1947? Degraded is our country with beer gardens, gambling dens, dance halls, and kindred destructive spots along our highways filled with old and young—a drinking, smoking, semi-nude crowd with bobbed and shingled hair, painted girls and women, where once stood our little Country Churches, graced with worship on the Lord's Day and Prayermeeting. Worshipers modestly dressed—the good and holy people.

Unless we awaken to our blessed privilege of worshiping the Lord in the Beauty

of Holiness, many more of our people will slip away helping to swell the wrong crowd that feeds on the light and trashy things of this world, whose reward is to be Eternally lost.

Not hopeless nor too hard is the position as we remember the eleventh verse of Ecc. 9, "I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all." God who saved a drunken Bud Robinson and made a mighty Soul-Winner out of that uneducated, stuttering man when yielded fully to his Maker, is waiting for us to qualify, fully surrendered, to our Master for sacrifice or service. Then there will be no need of laborers on the Home or Foreign Fields. It is our privilege to all pray to this end.  
—*Graham, Pa.*

"Young Christians should learn to tarry with Jesus in prayer, because that means power to resist temptation and power for larger Christian service."

"Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Josh. 23:14).

# O, Lord! Send Revival

Dr. Albert Hughes

*This is a condensation of a series of Revival Messages given by Dr. Albert Hughes of Toronto, Canada over Station WJBK-Detroit during the week of October 20 to 24, 1947.*

*If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sin, and will heal their land."* II Chron. 7:14.

It is certain that the Lord is stirring multitudes of His people to long and pray for revival. Plenty of preachers are almost beside themselves, planning, preaching, perspiring, praying in the hope of seeing something new happen soon in their churches. God has also put it in the hearts of a group of men to believe for "CHRIST FOR AMERICA" and from city to city great evangelistic campaigns are being planned. So we are witnessing a vast amount of energy being expended to do something that will bring the multitudes in.

Some have given up in despair believing that nothing real can happen in these last days, that God has no place in His prophetic program for revival. Yet, in II Chronicles 7:14 God declares that if His people will meet the conditions, great will be the results. It looks as if we might have blessing at any time that God's people are willing to pay the price. These are not days for sleeping but to awaken out of sleep and to arise from the dead.

There are two destroying directions these days among disciples. On the one hand there is a frigid unconcern and on the other a mad craze for extravagant sensationalism. We sin against God and souls when we lose our spiritual concern. A cooled-off church is a nauseating nuisance in the Divine nostrils. A form of piety without the power thereof is a hateful thing. On the other hand we must not fall into the subtlety of substituting sensationalism for a genuine stir of the Spirit of God. Something with a "kick" in it to draw the crowd is often of the flesh and not of God. Service for souls is too sacred a business to play frivolously with it.

When we are our better selves we all know that real revival which is sent from God is what we need to deliver us in these desperate days. One of the presidents of the U. S. said, "This country was born and bred in revival. Behind us are John Wesley, George Whitefield and Francis Asbury." The present President says, "No greater thing could come to our land today than a revival of the spirit of religion . . . I doubt if there is any problem, social, political, or economic, that would not melt

away before the fire of such a spiritual awakening."

Surely these are great words and surely the best of saints believe them. The greatest contribution any of us can make to the life of our nation would be to pray for and work for, as earnestly and desperately as possible, a real revival from God. If we were all released unto God as we should be, more could happen in five minutes to set the country right socially and morally than all the combined efforts of the best brains could produce in thousands of years. Oh God! then send revival!

Real revival would solve the liquor problem and save the nation an incalculable sum of money. Juvenile delinquency would no longer be a problem. We would have happy family relationships established. The rising tide of moral disease which is breaking over us would be driven back. In fact, revival would be the finest antidote for the avalanche of debauchery and crime that is fast engulfing us. The Lord who delivered in other days and saved the nations is still on the Throne waiting to deliver again. . . . *If my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their*

## My Love Is Yet Too Cold

Dorothy Conant Stroud

*Draw nearer, Lord, Thy Presence to reveal,  
For O, my heart for Thy assurance  
yearns;*

*My love is yet too cold—I need Thy Spirit's Fire,*

*The Fire that cleanses, purifies, and  
burns!*

*Burn out the roots of sin, consume the  
dross,*

*That Thou may'st be enthroned, therein  
to reign;*

*A temple clean my soul must ever be*

*If I the Heav'nly Portals e'er would  
gain.*

*To Thee I yield my all, tho' small it be;  
Fill Thou my soul with Love's undying  
Fire,*

*That I may be enveloped in Thy Flame,  
And as Thy faithful witness never tire.*

*O, Love Divine, O, Spirit sweet and blest,  
I dare not wait—I cannot risk one hour  
Away from Thee! O, enter now my soul  
Therein to ever dwell in grace and  
power.*

—The Wesleyan Methodist.

*sin, and will heal their land."* II Chron. 7:14.

All of us know that the land needs healing very badly. No one surely will debate that statement. The quickest, cheapest, most permanent way to have it done would be to cry out to God. How we as Christians can keep on year after year without earnestly trying to do something about it is hard to understand. Let us for a few weeks cease fighting each other and get together to help set in motion some movement against the devil. Dr. R. A. Torrey said, "Get thoroughly right with God and pray and soon God will come down." God grant it may be soon. CHRIST FOR AMERICA is stirring us in all our towns and cities.

GOD SAYS WE MUST HUMBLE OURSELVES. This is the first requisite to revival. 'Till we have done this, all our striving is wasted. Humility is more than a pious front. Plenty of pious people are strangers to revival. Humility means that we are all bowed with our faces before Him acknowledging our unworthiness, confessing our undoneness, seeing our selfishness, admitting our covetousness; in other words, sick of ourselves. An evangelistic campaign is killed the first night unless there is the humble spirit among God's people. A lowly attitude is the way to spiritual blessing.

GOD SAYS WE MUST PRAY. This is the thing few people are doing. When we are in trouble we pray, but soon we forget all about it. The supper rooms of our churches are crowded; the prayer meeting rooms are closed. We plan and advertise but the vital thing is glaringly absent. Prayer for real revival is hard work. This is why so many are missing. The spirit of the age is to get out of as much hard work as possible; forty hours a week and hours with little in them. True revival never came that way. A movement that has lasting quality in it costs something. The prayer will have plenty of perspiration and agony in it, otherwise, the revival will die as soon as the evangelist departs. Crowds may come to hear music, see dramatics, be stirred by sensation, but nothing of it will last unless prayer has prepared the way. The quickest way to walk into God's presence to ask a favor is on our knees. Oh! for folks who know how to talk, to God and will take time to do it.

Next, GOD SAYS WE ARE TO SEEK HIS FACE. How hard this seems to be for the most of us. We look forward to times that will bring us face to face with our friends. We can sit and smile and talk with each other by the hour. How few seek God's face and those who do—how quickly they are bored and how soon they depart.

How many of us really crave His countenance, revel in His smile, long for His face? How few saints really enjoy communion. Are we willing to risk losing the fellowship of everybody else in order



to gain His fellowship. Paul, like Moses, sought the face of God in the desert. Soon he came forth to face others for God because he had seen God.

Then, GOD SAYS THIS . . . "TURN FROM THEIR WICKED WAYS." Preaching which calls upon men and women to repent is very unpopular. The interested are invited to shake the hand of the evangelist, sign a decision card, or join a church. Where do we hear the people being told to turn from sin? Preachers who preach on sin will soon be ministering to a corporal's guard. The crowds soon depart from such a man. Jesus thinned out His crowd when He began to lash out against iniquity and hypocrisy. People will soon find an excuse to attend some other church.

But, there can be no revival apart from a definite breaking with sin. Repentance means not only confessing it, but also deliberately turning away from it and being done with it. There is a lot of shallowness in the matter among so-called saints of God. We are in a very dangerous position just now. Someone must be brave enough to blow to bits our indifference toward the sin question. Saints must be told that they must quit these awful sins of pride and lust. "Judgment must begin at the house of God." It may have to begin in the pulpit before it can hit the pew. The devil has been wonderfully against the sins of the saints. Before God can heal the land the temple must be cleansed of all the rottenness. We must be clean.

How glibly we sing:

"To the old rugged cross I will ever be true,

Its shame and reproach gladly bear," and we do not mean a bit of it. There are movements and programs and demonstrations but where, Oh where, is there a turning from sin? We have turned everyone to his own way. May someone come soon and turn us God's way before it is forever too late.

Now, hear the word of the Lord—

"THEN WILL I HEAR FROM HEAVEN AND WILL HEAL THEIR LAND"

"If my people . . . then will I." As soon as God's people are ready to behave and go back to God, then God is ready to come back to His people with real blessing. God has the finest and grandest thing ready for us as soon as we are ready for God.

Here is a great promise of God and the promises of God never fail. Let the Christians come to God and soon floods of blessing will flow from heaven to earth. A campaign that costs thousands is not the secret. The Divine prescription is—turning to God from sin. Meeting God His way will mean that He will meet us with old-time power. And soon the whole world will feel a mighty awakening.

Brethren! let us set our house in order—you and I. Let us sanctify ourselves against tomorrow. You need God. I need God. Your home needs God. The Church

*A message given December 13, 1947, on the "Gospel Words and Music" Broadcast, Philadelphia, Pa.*

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt. 6:33.

"What is the end of life?" wrote Henry Drummond. There is only one answer, the end of life is to do the will of God. In the markets of the world we get generally what we pay for, but when it comes to spiritual things and to God, we receive the greatest values without money and without price. Isaiah cried out, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Yet this cost a great price; it cost God His only begotten Son. It will cost us something—our will.

My friend, Jesus knocks at every heart's door. Will you open and let Him come in. The door has no latch, handle or knob on the outside, it must be opened from the inside. The latch may be stuck; the hinges may be rusty; it may be overgrown with the vines of sinful habit. You cannot smuggle Him in, you must open the door and let Him come in.

I would like to make three general divisions of this text.

1—"But seek." It is a well proven fact of life that folk generally do what they

needs God. The world needs God. These are perilous times. The best brains are informing us that civilization is crumbling. These facts should arouse us. *Nothing can save us except a return to God.*

God came down in other days and laid bare His mighty arm. He can do it again. He will do it again as soon as the saints are ready. It is not a preaching mission we need, but a revival! Oh God! rend the heavens and come down to us. Why should it be thought a thing incredible that God should visit this nation of ours with old-fashioned conviction?

*Will you be one, my friend, who will go alone with God and make a clean breast of everything in order that things may be set right. Shall we talk to him about our pride, our temper, our grumbling, our criticism, our uncleanness, our secret sin that has been killing spiritual power? Let us mean business with God on behalf of a godless world and I tell you it will not be long before God will mean business with us. And it will be great business, wonderful business, that will set our souls singing anew and will put the world on its feet. God give us a heaven-born hunger for Him and His things.*

## "But Seek"

Isaac Kanode

want to, and generally get what they want most. I read recently the life story of Charles E. Cowman, the great missionary to the Orient and founder of the Oriental Missionary Society, who relates this. One morning just as they were starting out over a certain mountain, they met two old men traveling to the temple at the top. They talked with them, asking if they had found peace in their hearts. Pathetic was their answer. "We are feeling for the door but cannot find it."

Yea! There are multitudes who are seeking peace, but at some earthly shrine—even in enlightened America. They are feeling for the door, but cannot find it. Yes! Many are bowing to the shrine of wealth as the rich young ruler, others are drinking from the broken cisterns of sinful pleasure, as the Woman of Samaria. Still others are as Saul of Tarsus, zealously trying to the limit, with a formal religion, religious customs, and with Church ceremonies to find peace, only to cry out, "Oh, wretched man that I am." If this pleasure-seeking, sin-blinded, heavy-laden throng would only SEEK GOD, peace, real peace, would be found. Salvation is not going to come by accident, it is only as we seek that we find.

2—"The kingdom of God and His righteousness first." I would like for you to notice that the key word is first. First in time. First in importance. What am I to seek first? The kingdom of God and His righteousness, placing the emphasis on the word righteousness.

God has laid down certain well defined moral standards in His word, and these admit no modification. But there is an astounding famine in the world today for the word of God and true Christian character. Most professing people are spending far more for pleasure than they give for the kingdom of God. Marital infidelity is regarded as having no relation to Christian discipleship. Lying is considered a minor fault. Profanity is not thought inconsistent. Dishonesty is labeled good business. Pleasure is purchased at places which scoff at virtue and purity. The Lord's Day is desecrated without restraint. Books and magazines which reek with impurity and sensual suggestions clutter the library shelves of so called Christian homes.

Evangelism today is in the agony of its death struggle. The prayer meeting is forgotten and considered a relic. Family worship is out-moded and thought of as too old fashioned. The Bible is laid aside and thought of only as a handy reference book, and revivals are considered a hang over of religious enthusiasm.

3—"All these things shall be added unto you." It is generally true that one's health



## Spiritual "Molybdenum" Needed

Chester E. Shuler

We sat by a railroad track one afternoon with a friend. A modern train came rushing along. As the great engine, weighing some five hundred tons, dashed by drawing the heavy coaches after it, we watched the steel rails on the ties over which the train was passing. The rails seemed to sag as each car passed, then would arise to meet the next; and when the train had vanished from sight and hearing, the track seemed just the same as before it passed.

"It's a wonder," we remarked, "that such weight doesn't flatten out even those fine steel rails."

Our friend smiled. He was a student of science. It's the *Molybdenum* in the steel which prevents the rails from doing that," he said.

"And what is that?" we inquired with interest.

"That's a rare metal which is used in the manufacture of the best steel. It puts something into the steel which makes it rebound after heavy strain has been put upon it. It helps the steel take up the shock when even these heavy trains pass over it."

We thought then of spiritual "molybdenum." How often our spirits threaten to "flatten out" when the great weight of disappointment, doubt, danger, debt, depression and kindred ailments pass over them! What a temptation it is to lie still and fail to arise to meet the next. But the element of "spiritual molybdenum"—our

will be better by being a Christian. As to wealth, in general, the Christian will have more than if he was not. God does marvelously undertake for His children by His miraculous providence. He will care for us as He does the birds and the lilies. Bud Robinson said, "I don't mind living from hand to mouth, as long as it is God's hand and my mouth." But Friend, God has promised blessings deeper, richer, and greater than temporal blessings, they are spiritual blessings.

It is here the Christian has the promise of an abiding joy, a sweet peace, a life of trust. As in the words of Matt. 6:34, he can commit his future into the hands of his Heavenly Father without that anxious, troubled fear of the morrow. But then I see a promise that goes beyond all this. Promised treasures laid up yonder and an eternity infinitely greater than anything of time. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Matt. 6:19, 20, 21.—Martinsburg, Pa.

Christian faith, if you please—is present in a Christian's life; and with that element, he can rise again and keep on going on. We find that we "can take it," to use a modern expression.

The writers of the Bible were all conscious of this element in their spiritual lives. They wrote so frequently of things pertaining to warfare, army life, fighting, and the equipment of a soldier. They knew the necessity to be strong in the "power of His might."

Paul mentions it in Colossians 1:11: "Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness."

What a strong "chemical" this is in a Christian's life! To be strengthened with *all might*—according to God's *glorious power*—so that we may have patience and long-suffering with *joyfulness*! Some folks think they are doing well to be patient or to be long-suffering—even though with poor grace. But with this spiritual "molybdenum" in one's makeup, we shall be patient and long-suffering and *joyful* at the same time!—Selected.

### The Good Old Hymns

*There's lots of music in 'em the hymns of long ago;*

*An' when some gray-haired brother sings the ones I used to know*

*I sorter want to take a hand—think of days gone by—*

*"On Jordan's stormy banks I stand and cast a wistful eye."*

*There's lots of music in 'em—those dear, sweet hymns of old,*

*With visions bright of lands of light and shining streets of gold;*

*And I hear 'em ringing—singing, where memory dreaming stands,*

*"From Greenland's icy mountains to India's coral strands."*

*We hardly needed singin' books in those old days; we knew*

*The words, the tunes, of every one the dear old hymn-book through!*

*We had no blaring trumpets then, no organs built for show;*

*We only sang to praise the Lord "From whom all blessings flow."*

*An' so I love the dear old hymns, and when my time shall come—*

*Before the light has left me and singing lips are dumb—*

*If I can only hear 'em, then I'll pass without a sigh,*

*"To Canaan's fair and happy land, where my possessions lie!"*

—Anonymous.

### The Trespassing Hen

A man in New Jersey told me the following circumstances respecting himself and one of his neighbors.

"I once owned a large flock of hens. I generally kept them shut up. But one spring, I concluded to let them run in my yard, after I had clipped their wings so that they could not fly. One day, when I came home to dinner, I learned that one of my neighbors had been there, full of wrath, to let me know that my hens had been in his garden, and that he had killed several of them, and thrown them over into my yard.

"I was greatly enraged because he had killed my beautiful hens that I valued so much. I determined at once to be revenged, to sue him, or in some way to get redress. I sat down and ate my dinner as calmly as I could. By the time I had finished my meal, I became more cool, and thought that perhaps it was not best to fight with my neighbor about hens, and thereby make him my bitter enemy. I concluded to try another way, being sure that it would be better.

"After dinner, I went to my neighbor's. He was in his garden. I went out, and found him in pursuit of one of my hens with a club, trying to kill it. I accosted him. He turned upon me, his face inflamed with wrath, and broke out in a great fury, 'You have abused me. I will kill all of your hens, if I can get them. I never was so abused. My garden is ruined.'

"I am sorry for it," said I; 'I did not wish to injure you; and now see that I have made a great mistake in letting out my hens. I ask your forgiveness, and am willing to pay six times the damage.'

"The man seemed confounded. He did not know what to make of it. He looked up to the sky, then down at the earth, then at his neighbor, then at the poor hen he had been pursuing, and said nothing. 'Tell me now,' said I, 'what is the damage, and I will pay you sixfold; and my hens shall trouble you no more. I will leave it entirely to you to say what I shall do. I cannot afford to lose the love and goodwill of my neighbors, and quarrel with them, for hens or anything else.'

"I am a great fool!" said my neighbor. "The damage is not worth talking about; and I have more need to compensate you than you me, and to ask your forgiveness than you mine."—*God's Revivalist*.

Verily, Verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life. John 5:24.

"Money talks." Yes, but unless we have good common sense, all it will say is "Good-by."—*Immediate Companion*.

# The Evangelical Visitor

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**J. N. HOSTETTER, Editor**  
Clarence Center, New York

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Attention of General Conference Secretary

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**Christian Fellowship Mission,** 370 First St.  
S. E., Massillon, Ohio; Phone 4169, Eli H.  
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**Life Line Gospel Mission,** 224 Sixth St., San  
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Shenks, Pa. .... January 25  
Evangelist, Eld. J. H. Martin

Hollowell ..... January 16-30  
Evangelist, Bishop E. J. Swalm

Altoona Mission, Pa. .... Feb. 8  
Evangelist, Eld. Isaac S. Kanode

Houghton Mission, Ontario ..... Jan. 27-Feb. 8  
Evangelist, Eld. Ohmer U. Herr

Mt. Pleasant ..... March 7-21  
Evangelist, Bishop C. N. Hostetter, Jr.

Highland, Ohio ..... Feb. 1-15  
Eld. Henry A. Ginder, Evangelist

Stratford, Ontario, Mennonite Church ..... Feb. 1  
Eld. Marshall Winger, Evangelist



Christian Union, Garrett, Ind. ....Feb. 8-22  
Evangelist, Eld. Donald Heer  
Clear Creek, Pa. ....Feb. 15  
Eld. Marshall Winger, Evangelist  
Cheapside, Ontario ....Feb. 29-Mar. 15  
Eld. Henry A. Ginder, Evangelist  
Cross Roads, Mt. Joy, Pa. ....Jan. 18-Feb. 1  
Eld. Paul W. McBeth, Evangelist  
Locke, Nappanee, Indiana ....Jan. 25-Feb. 8  
Evangelist, Eld. Allen Brubaker  
Madison Chapel, Wakarusa, Indiana ....Feb. 1-Feb. 15  
Evangelist, Eld. John Rosenberry

## Births

**ALDERFER**—Dr. and Mrs. James Alderfer, Upland, Calif., became the parents of a daughter, Betty Jo, on December 1. She is the Alderfer's second child.

**BOOK**—Mr. and Mrs. Marion Book of Abilene, Kans. announce the birth of a daughter, Elaine Bernice, January 7.

**HOLSINGER**—On Nov. 8, 1947, a son, Jacky Richard, was born to Mr. and Mrs. Clarence Holsinger of Covington, Ohio.

**LAVY**—On Dec. 17, a son, Merrill Duane, was born to Bro. and Sr. Victor Lavy, of near Arcanum, Ohio.

**HERSHEY**—A daughter, Fonda Mae, was born to Bro. and Sr. Clayton Hershey, of near Troy, Ohio, Jan. 6.

**SLABAUGH**—David Lee came to bless the home of Bro. and Sr. Monroe Slabaugh of Alliance, Ohio, Nov. 14, 1947. Bro. and Sr. Slabaugh are members of Sippo Congregation.

**FALK**—On December 17, 1947, Beth Kathryn came to live with her sister Lynn and her brother Noel and her parents, Eld. and Sr. Leonard Falk. Sr. Falk was the former Harriet Schuster of Chicago, Illinois.

**GERBER**—A daughter, Dawn Louise, was born November 17, 1947. Mr. and Mrs. Harry Gerber of Palmyra, Pa., are the happy parents.

## Weddings

**MUSSER-KEEFER**—On the afternoon of Christmas day Sr. Julia Keefer, daughter of Bro. & Sr. Benj. Keefer of Five Forks, became the bride of Bro. Benj. Musser, son of Eld. and Sr. Harvey Musser of Chambersburg, Pa. Eld. Charles Rife, pastor of the bride, gave a short message after which the groom's father performed the ceremony before a large audience of friends and relatives at the New Guilford Church.

**RISSINGER-FISHER**—The marriage of Miss Shirley M. Fisher, daughter of Bro. Milford Fisher, Granville, Pa., to Mr. Robert Rissinger, son of Bro. & Sr. Homer Rissinger, Millersburg, Pa., was solemnized by Bishop Luke L. Keefer in the Granville Brethren in Christ Church on January 25, 1947.

**WOLGEMUTH-CUSTER**—Sr. Esther Mae Custer, daughter of Bro. & Sr. Richard Custer, Elizabethtown, Pa., was joined in wedlock to Bro. John M. Wolgemuth, son of Bro. & Sr. Phares Wolgemuth of Mt. Joy, Pa., on January 26, 1947 by Bishop Luke L. Keefer in the Palmyra Brethren in Christ Church.

## Obituaries

**HOOVER**—Sr. Leah E. Hoover of 556 Center St., Chambersburg, Pa., passed away at her home, December 13, 1947, aged 79 years. She was the wife of Bro. Abram O. Hoover.

Sr. Hoover had been in ill health five years and bedfast the past 14 months. During the last weeks of her illness she suffered much but was lovingly and tenderly ministered to by her husband and family. While she had the strength to do so, Sr. Hoover attended services faithfully and was much interested in the activities of her congregation. This is the fourth of our aged sisters who have left us to enter their eternal home within the past year.

Surviving are her husband and a foster son, John Warren of Milledgeville, Ill.; three brothers and three sisters also survive.

Funeral services were held on Tues., Dec. 16, with brief services at the home followed by further services at the Chambersburg Church. Bishop Charlie B. Byers conducted the service; he was assisted by Eld. Daniel H. Burkholder. Burial was made in Salem Cemetery.

**McBETH**—William J. McBeth, the son of John and Mary Otstot McBeth, was born May 3, 1877, in Clark County, Ohio, and departed for glory, following a brief illness in his home, Springfield, Ohio, on December 9, 1947. He is survived by his widow, Margarete, two sons, Elder Paul W. McBeth of Elizabethtown, Pa., and Elmo McBeth, and a sister, Mrs. Daisy Collins both of Springfield, Ohio. A brother Jeremiah of Dayton, and five grandchildren all of Elizabethtown, Pa.

About 38 years ago he was converted during a revival campaign conducted by Bill Sunday. Since that time his life had shown a steady growth in spiritual attainments. Truly a stalwart soldier has laid his armor down. His heart constantly yearned after the unsaved, and his greatest delight was to pray with souls in need. His presence was such a blessing and inspiration in the revival meeting which closed just two nights before he slipped away to be with his Lord. His life radiated the glory of God in his daily work, in the home and in the Church and Sunday School. Shouts of victory and glory were often heard as he lifted his voice in praise.

He became associated with the Brethren in Christ Church about 36 years ago and was active in S. S. work in various capacities for 34 years, serving as teacher of the adult class for the past number of years. As our senior deacon, having served for 30 years, we feel our keenest loss. His counsel was motivated by a deep love for the Church of his choice, and a great appreciation for the truths of the Word. His promotion has called him to higher service.

Funeral services were held in Beulah Chapel on December 12, 1947 at 3 P. M. Associating in the service were Bish. Wilber Snider, Elder O. U. Herr, Elder O. B. Herr, and Elder C. J. Ulery. Text Matt. 24:44. Burial was made in Ferncliff Cemetery.

**FREE**—Montfer Clinton Free, son of the late Elder Joseph and Anna Keplinger Free, was born near Donelville, Clark County, Ohio on March 2, 1878. His youth was spent on the farm there and he attended Olive Branch High School and later Ohio Northern College at Ada. His family then moved to Montgomery County near Englewood and he became the first music teacher of Randolph Township going to each rural school holding sight-singing classes.

On August 30, 1905, he was married to Justina Maud Miller, and to this happy union were born four children one of whom, the only son, Joseph preceded his father in death by just one year and eight days.

Brother Free, with his wife, was converted and united with the Fairview Brethren in Christ Church by baptism in April, 1907. The work of Christ and the Church has held his deep interest and through the years he served as Sunday School teacher and in other active ways. The past year seemed a time of spiritual growth and warmer devotion as if His heavenly Father were gently preparing him for the change which was to take place so suddenly when he died of a heart attack while attending Fairview Church services the evening of December 29, 1947. His age was 69 years, 9 months and 27 days.

Alert and active, he lived a life of kindly helpfulness with a strong sympathy for the underprivileged, and he will be sadly missed by family and friends.

Left to mourn the loss of their dear husband and father are his wife, Maud; his daughters Mrs. Evelyn Cristman at home, Kathleen wife of Joseph Aiken of Clayton and Frances, wife of Marvin Freed of Dayton, Route 1; a daughter-in-law, Mrs. Arvella Free of Great Bend, Kansas; and two small grandsons. Also remaining are a brother Calvin and his family of Springfield; two sisters, Mrs. Harry Motter of Englewood and her family; and Mrs. Myrtle Binkley of Los Angeles, California; one aunt and other relatives and friends.

Many hymns and stanzas which the deceased loved and quoted come to mind. This one by Whittier was a favorite.

The hour draws near, howe'er delayed and late,  
When at the Eternal Gate  
We leave the words and works we call our own,  
And lift void hands alone

For love to fill. Our nakedness of soul  
Brings to that Gate no toll;  
Giftless we come to Him, who all things gives,  
And live because He lives.

Funeral services were conducted in the home and at the Fairview Church, Jan. 2, with Eld. Ohmer U. Herr in charge. The message was brought by Bishop E. J. Swalm from Matt. 14:12. Prayers were offered by Eld. I. C. Engle, Bishop W. H. Boyer and Bishop Wilber Snider. Interment was made in the Fairview Cemetery.

**GINDER**—Sr. Anna Wolgemuth Martin Ginder of Mt. Joy, Pa., daughter of the late Rev. Daniel and Anna Wolgemuth, was born July 20, 1871 and departed this life Dec. 29, 1947, aged 76 years, 5 months and nine days.

Sr. Ginder was converted at the age of 14 and received into fellowship of the Brethren in Christ church where she consistently served her Lord in various phases of church activity. She was married to Bro. Levi H. Martin, Nov. 3, 1892. To this union were born two children, J. Earl Martin, Mt. Joy, Pa. and Rhoda, wife of Jacob Stern, Roaring Spring, Pa. Bro. Martin preceded her in death June 6, 1931.

On April 6, 1937 she was united in marriage to Bro. David B. Ginder. She is survived by her husband, two children, five grand children, and five great grand-children. These brothers and sisters also survive: Mrs. Aaron Heisey, Ezra, Phares, and Alida Wolgemuth, all of Mt. Joy; Mrs. Noah Heisey, Lancaster R. 1; Joseph Wolgemuth, Lawn; and Daniel Wolgemuth, Mannheim, Pa.

Services were held Saturday Jan. 3 from the late home, in charge of Eld. C. H. Moyer. Further service was held in the Mt. Pleasant Brethren in Christ church. Elder Graybill Wolgemuth opened the service after which Bishop J. T. Ginder preached from I Sam. 20:3, Rev. 14:12-13; Rev. 22:14; and Mark 14:8. Burial was made in the adjoining cemetery.

**SCHWANGER**—Sr. Anna W. Schwanger born in Mt. Joy township, Lancaster County, Pa., daughter of the late John and Barbara Wittle Greiner, died at the age of 83 years, 6 months and 4 days.

She is survived by one son, Irvin of Mt. Joy, four grandchildren, and three great grandchildren. A brother and two sisters also survive.

Funeral services were held from her late home on Friday December 5, and from the Mt. Pleasant Brethren in Christ Church with Eld. C. H. Moyer in charge. Rev. Henry Garber of the Mennonite church and Eld. Graybill Wolgemuth assisting. Text John 14:1-3. Burial took place in the Cross Roads cemetery.

**SHEARER**—Sr. Lizzie H. Shearer, born in Rapho township, Lancaster County, Pa., the daughter of the late Fredrick and Mary Hossler Baker and wife of the late Amos H. Shearer, a former deacon of the Brethren in Christ Church of Rapho District, died at the home of her son-in-law and daughter, Mr. and Mrs. Norman M. Nissley, after an illness of eleven weeks. She was an earnest Christian and retained a victorious testimony to the end. She was 81 years, 2 months and 19 days.

She is survived by two daughters: Gertrude B., wife of Norman M. Nissley with whom she resided; Virginia Peters, Mannheim, Pa., and three grand children and seven great grandchildren.

Funeral services were held Saturday Dec. 6 from her late home and at the Mt. Pleasant Brethren in Christ church with Elder C. H. Moyer in charge, assisted by Bishop I. W. Musser, and Eld. Graybill Wolgemuth. Text Rev. 7:16, 17. Burial was made in the adjoining cemetery.

**BOLTON**—Verdella Bolton, daughter of Sr. Minerva Bolton and the late Henry Bolton was born at Fordwich, Ontario, May 28, 1892. She departed this life to be with her Saviour in her fifty-sixth year, December 26, 1947, at the Listowel Memorial Hospital.

Although handicapped with poor health for some time, she was one who was always cheerful and one that could be counted on to help in any way in the work of the church.

She leaves to mourn her mother, one sister, one brother, two nieces and two nephews.

Funeral services were held in the home of her mother and in the Fordwich Brethren in Christ Church. Interment was made in the Fordwich Cemetery.

Eld. C. I. Cullen was in charge assisted by Eld. J. H. Heise.

**WINGER**—Bro. Abraham Winger passed away Dec. 25, 1947. He was born in 1861 in Welland County, Ont. At the time of his death he was 86 years, 4 months and 20 days. When a young man he united with the Brethren in Christ church of which he remained a member all his life. In 1892 he was united in marriage to Sister Hannah Gingerich of Wa-



terloo, Ont. In 1908 they moved to Delisle, Sask. To this union was born 6 children. This union was broken by the death of Sr. Winger in 1944. He was also predeceased by Myra in 1923.

Bro. Winger is survived by 2 daughters and 3 sons, namely Ruth at home, Annie in Africa, Cyrus in California and Harold and Charles in Oregon; also 12 grandchildren.

Funeral services were held from the United Church, conducted by Rev. Cinnamon and Eld. Charles Cook. Interment was made in Delisle Cemetery.

**WINGER**—Sister Elsie Winger passed away at her home Jan. 1 aged 58 years, one month and twelve days. She was the daughter of the late Bishop Jonas and Alice Winger. She leaves to mourn one brother Fred at home, two sisters, Edith at home and Mrs. Elmer Herring, two nephews and five nieces.

Funeral services were held at the Climenhaga Funeral Home at Stevensville and then at the Brethren in Christ Church, conducted by Eld. Wm. Charlton, assisted by Eld. Edward Nigh and Eld. Walter Winger. Text Psalm 23:4. Interment was made in the adjoining cemetery.

## An Illustration from Literature

Russel Conwell, in his charming story "Acres of Diamonds" tells of an ancient Persian named Al Hafed, who owned a very large farm and was a contented and wealthy man. One evening a Buddhist priest who was visiting Al Hafed told him of the splendor of diamonds which are to be found in some parts of the earth, and of the power of riches which would come to the man who owned but a handful of these diamonds. At once Al Hafed became discontented, for in the face of such visions of wealth he felt very poor indeed. He needs must own some diamonds! So he sold his farm and set out to find diamonds. His search carried him fruitlessly to the ends of the earth, until finally, discouraged, penniless, and in rags he threw himself into the sea and was drowned.

In the meantime Al Hafed's successor took possession of his farm. One day when he led his camel out into the garden to drink from the clear brook, he noticed a curious flash from the sands of the shallow stream. He reached in and pulled out a stone containing a beautiful diamond. When he stirred the sands of the garden with his fingers he uncovered other and more beautiful diamonds. Al Hafed was plodding his weary way over the lands of the earth when, on the farm that he sold he left behind literally acres of diamonds!

Are we satisfied to labor for the master in the field where he has placed us? Or are we, like Al Hafed, looking to other fields? Are we satisfied with the young people's society that God has seen fit to give us? Are we willing to work in our small local churches that souls might be led to Him? So often we fail to recognize that in our communities there are literally "Acres of Diamonds" in the souls that are unsaved and are waiting to be led to Christ.

Let us make an effort to find the diamonds that are ours to discover and to possess.—J. W. Reed.

# With the Church On the Foreign Field

## FURLOUGH

Bishop A. D. M. Dick, Sr. Dick and their little boy are booked to sail January 28, 1948.

### Editor's Note:

This warm-hearted expression by you—Bro. Dick, is responded to by a hearty God bless you, on the part of a brotherhood who have much appreciated your mingling among us in the past eighteen months. Your messages and fellowship of your family will be long remembered. We wish you a safe journey and may God's blessing continue to rest upon you and Sr. Dick in India.

J. N. H.

For the third time since December 1918, we have come to the end of a furlough in the home-land. During the rest of the time we have been out of direct contact with the Church. To those of you who look on and who entertain us, furloughs cannot of course mean what they do to us who enjoy them.

Furlough means living in trunks and suitcases from the time the missionary begins to pack up to come home, until he unpacks after arriving on the field again. I doubt if anybody really enjoys this part of a furlough.

But furlough also means relief from the taxing demands of the strenuous life of a mission station; it means a change from an entirely foreign atmosphere and mode of life; it means renewal of contact with the home church and its work; and usually it means the privilege of meeting one's relatives who still remain. And of course we would not dare forget the friendly, cheerful, generous—almost lavish—hospitality, of our friends everywhere.

We have enjoyed our furlough immensely. There are some things in particular which have afforded us great pleasure. I do not know that I ever appreciated the ripened and thoughtful preaching of my older brethren in the church, as I have during this furlough. Then, as in former furloughs, the eager readiness of our young people, their deep interest in matters pertaining to the Kingdom, and their manifest desire to understand, have made a very deep impression upon us. We go back to India assured of the forward movement of the work, of the readiness of the church to support it, if the willingness of the younger group to carry on, as we have seen them, is any criterion at all.

The program of the Church also indicates the maintenance of the spirit of evangelism which is so essential to the growth of the Kingdom.

We want to thank all who have contributed to the needs in India as indicated in the notice printed in the Visitor several issues back. We have tried to personally acknowledge in writing every gift that has come in; and if any of you who have contributed have not received such an acknowledgment, it is not that we have not desired to make such an acknowledgment. May God bless you all for your most generous response, in feed sacks, materials, school supplies, food stuffs, and money. I am sure that you would feel highly repaid for it all, if you were to be able to see how gratefully your gifts will be received by those who will benefit by them.

As we return to India for what is likely to be the last time, we go feeling assured of your support in prayer; and we go filled with gratitude to our Heavenly Father and to you all, for the happy and pleasant recollections that will cheer us many times as we remember our visit among you.

A. D. M. Dick

## A PLEASANT CHANGE

The daily contacts which are made in the class room and as one works with the girls and boys bring their joys and compensations, but there is always the inner urge and unsatiable desire to converse with the village people. Accordingly, it being somewhat cooler and cloudy last Sunday, we four sisters decided to attend services at the Sibona out-station, providing it was satisfactory to Bro. Sider and Bro. Hall, the respective mission and outstation superintendents.

Sr. Kauffman made arrangements for some one else to take the service at the hospital, and one of the substitute teachers was asked to teach Sr. Wolgemuth's class of girls. Sr. Asper had already conducted the early morning Sunday School so was free to go. I recalled that all of the teachers had been present on Wednesday (the S.S. teachers' meeting follows our midweek prayer meeting) so I could but trust that all would be on duty at 10:45. Bro. Sider called one of the night school boys to accompany us. So, after packing a bit of lunch, we started for a village which we wished to visit before going to the school.

The road was fairly good for some distance, but the farther we went the more I wondered if we could continue going over such rocks and gullies, in and out among the trees and across bridgeless, as well as waterless just now, spruets without doing damage to the car. But the driver was equal to each occasion. We continued our journey always thankful that the road was no worse than it was. Suddenly we came upon a well cleared and graded road, which showed signs of some one having had difficulty while passing during or shortly after the recent rain. Everything seemed so strange and new to all of us that we decided to make inquiry at the village which we saw ahead of us, lest we had missed or lost the path leading to the place for which we were bound. But, being on the right road, we continued our journey—in anything but a straight course—and finally arrived at our destination.

An expression of glad surprise met ours (not knowing if we would find any one at home) as Naka Zama came out of the house to welcome us. We followed her inside where she gave each of us a chair (sometimes one accommodates two people) while she sat down on a goat skin. A couple of cats were lying under the table, childish voices were heard near by, a half dozen or so cups and other pieces of china were neatly arranged on some shelves and, glancing through an open doorway, I saw a bed in the adjoining room—the semblance of a happy home.

But alas! it is no longer such. In the course of our visit Naka Zama spoke of her trials and great need of just such encouragement. But words cannot depict the deep sorrow of that woman's heart nor the loneliness of her life, since another has usurped the throne of her husband's heart.

For just across the yard from the room in which we sat stands the house which he built for and which is occupied by his second wife. Yes, he, who was once a dependable workman on this station, a teacher, and a preacher of the saving and liberating gospel of Jesus Christ, is bound with fetters today—a slave to fleshly lust.

The curtain cannot be drawn aside any farther here, but to you who appreciate the sanctity of your homes, let me say, will you unceasingly pray for this suffering sister and her "lost" husband? Also for their son and daughter—twins, who are teaching for Bro. Hall. The little girls for whom they are caring are relatives' children. We were sorry to find the father gone, but he was hunting his lost cattle, while we were hunting our lost sheep.

Our visit—of necessity—was short. But oh, how appreciative and thankful Naka Zama was! After a season of prayer we bade them farewell and turned our faces toward Sibona.

Our deacon who is in charge gave us a hearty welcome to the service which he had just opened. We thank God for the faithful few who are going on with the Lord, but oh, there should be many among the young people, as well as the older ones, joining their ranks. Our hearts were blessed as we encouraged them to "lay aside every weight, and the sin which doth so easily beset" them, and press on in joyful obedience to the whole will of God. Who of you will be an "intercessor" in behalf of this needy community?

Taking one of their number as a guide, we went to visit some sick members. At the first village we found one of the older sisters who needs a touch of the great Physician. Will some one bear her to Him in prevailing prayer? However, the seemingly dropsical condition of her body is not the source of the greatest pain which she suffers. For there on the grass mat with the daughter-in-law and her chubby little child sat her only daughter—the "second wife" to whom we referred above! She had come home just for the day and was naturally surprised to see us but showed no sign of shame or regret. The record of her life and that of her father who is now "silenced" cannot be told here.

We found the other woman "up and around," but she and her husband need your prayers also. He is the deacon's son. The Sibona members come to Mtshabezi for the bi-yearly communion services but we seldom or ever see him or his brother and wife.

Other villages had to be by passed because duty called us home. We arrived about five o'clock, thankful for the pleasant change and realizing anew the urgent need for a host of prayer-warriors. Will you join their ranks?

Naomi Lady

## Time

*I have just a little minute,  
Only sixty seconds in it,  
Forced upon me; can't refuse it,  
Didn't seek it; didn't choose it,  
But it's up to me to use it.  
I must suffer if I lose it;  
Give account if I abuse it;  
Just a tiny little minute,  
But eternity is in it.*

—Selected.

## In The Homeland

Palmyra, Pa.

November 23 to December 10 marked the dates of our winter revival. Bro. Walter Reighard labored faithfully with us for this period of Revival.

Sunday morning, Dec. 21, the children of the Sunday School presented to us a very inspiring Christmas program.

Installation Service for the officers and teachers of the Sunday School for the year '48 took place on Sunday morning, Dec. 28. Our pastor, Eld. Harvey Ebersole was in charge.

Christmas activities consisted of visitation, caroling, and packing various boxes.

The year is past—new horizons open to us in 1948.

Locust Grove, York Co., Pa.

A Missionary Meeting sponsored by the Young People's society was held Sunday evening Dec. 14. We were greatly pleased to have for our speaker our own Missionary Sr. Edna E. Lehman recently returned from eight years in Africa. Our church house was filled almost to overflowing.

Sr. Lehman related some of her experiences from the time she left New York to her return. She told of some of her experiences while in London studying at the Missionary school of medicine. She spoke of the countries she visited while there: Ireland, France, Belgium and Holland. How she felt God's presence with her and the fellowship of those who were God's was vividly described.

She related her first experiences in Africa, her first call to the village, how God did sustain her and answered prayer. Her first station was Mtshabezi, then Matopo and the Macha where she had charge of the hospital for over six years.

Being a Nurse and coming in close contact with the people she was able to bring forth the needs of Africa in a greater light. Yes, if they are helped bodily, there is an inroad to help them spiritually.

She told how the people live in the villages and explained how they used some of the articles she had on display. I think every one went away from that meeting with a broader view of the needs of Africa. May the Lord bless our sister while here at home with us for her furlough.

Florence Mae Lehman

Grantham District, Pa.

"The Lord is great and greatly to be praised." We are grateful to the Lord for the mercies He has given us during the past year.

In September the students returned to us again for another year of study. The enrollment is around the 200 mark and the character of the young people is high. Several days after school opened our fall revival began with our Bishop, C. N. Hostetter Jr., as our evangelist. The Holy Spirit was faithful in convicting souls and many were born into the Kingdom.

Our Fall communion service was held the third Sunday in September with a goodly number again partaking of the Lord's Supper.

The Young People had a Harvest Home Service in the Young People's Society, Sunday Evening, Nov. 23. The Altar of the Chapel was heaped high with thank offerings. These were given to our pastor and his wife, Bro. and Sr. Albert Engle.

Sunday morning before Christmas the children's Department of the Sunday School

gave their annual Christmas program. In the Evening the young people gave "The City of David." Both programs gave us anew the old old story of our Saviour's birth.

Our weekly prayer meetings on Thursday evenings and the Sisters' Prayer Band on Wednesday afternoons are well attended, and prayer is being made for the District and the church.

A Parents' Prayer meeting has been organized which meets the first Sunday afternoon of each month. Bro. John Minter has charge of this meeting which meets in a private home for special prayer for our children.

The Annual Bible Conference will convene again Feb. 19-22. Bishop Charlie Byers will be the Evangelist for our winter revival. Remember these meetings in your prayers.

We need your prayers that the Grantham District will be faithful and a light in this community and the school.

"Brethren, pray for us!"

Fairview—Englewood, Ohio.

A few young people of our group have gone around into the homes of our shut-in and aged and sang for them the past couple of months. This is greatly appreciated by them. And I believe the young people receive a blessing by doing it.

Sunday evening, Dec. 7, marked the closing day of our revival with Bishop Edward Gilmore. We enjoyed the services very much. We believe Bro. Gilmore spoke with an honest heart and obeyed God on every line. A few souls came to the altar of prayer. But we believe the Lord would have liked to have done more if people would just let Him. The attendance was fairly good. It seems people don't care to go to church any more. So it is hard to get out-siders in to hear the word of God. I believe this should challenge us to live consistent lives for the Lord.

Sunday, Dec. 14, we had as guests, Mr. and Mrs. Reuben Snearey in our morning service. Mrs. Snearey is one of the children in the home in which the angel visited sixty years ago. They both gave their testimony and we believe they know the Lord.

On Sunday morning Dec. 21, Rev. Samuel Wenger gave the morning message. This was enjoyed by all. The Sunday evening service was well attended. The children and young people gave the Christmas program which was very interesting.

On Sunday morning Dec. 28, the morning message was given by our overseer, Bishop Wilber Snider. And the morning offering was given to him.

At this writing our group at Fairview are passing through a very sad and shocking experience in the passing away of our Bro. M. C. Free who died while in church service on the evening of Dec. 29. We believe our loss is his gain. We as Brothers and Sisters wish to extend our sympathy to the family.

Dorothy Kniesley

Markham, Gormley, Ontario

Our annual Bible Conference was held Nov. 9 and 10. The Guest speakers at this Conference were Eld. Samuel Lady, Eld. Romie Sider, Eld. Walter Winger, Eld. Marshall Winger and Bishop E. J. Swalm. Music was provided by the Wainfleet Male Quartette and the Henderson Sisters. God's presence was very near in every session, especially on Monday afternoon when Bro. Swalm told us of his experience while touring C.P.S. camps and Hospital Units.

On Wednesday evening Nov. 5, Eld. Samuel Lady of Dallas Center, Iowa, came to

(Continued on page fifteen)



## Original Tithing

Rev. G. A. Christie

THE practice of tithing the income, or increase of property, is, by no means, of modern date, but of every ancient and Scriptural origin. There is no record of the exact time of its institution by God. The first record we have of its history is not of its divine institution by God, but an example of its being given. The Biblical record is that Abraham gave tithes to Melchisedec, king of Salem, (also a priest unto God) upon his return from his expedition against Chedorlaomer, and the four kings who were in confederacy with him. Gen. 14:20. Abraham gave him a tithe of all the spoils taken from the confederate kings.

Dr. Clarke says, "These Abraham gave as a tribute to the most high God, who being a possessor of heaven and earth, dispenses all temporal and spiritual favors, and demands the gratitude of all His subjects. Almost all nations have given a tenth of their property to be employed in religious uses."

Indeed there is no mention or hint of this as being the first time it was practiced, or that it was at all extraordinary, but on the contrary seems to be quite as natural and as commonplace as the offering of sacrifice, or prayer, or several other laws of which we are not acquainted of their exact origin, but we have a very early and authentic record of their God-ordained existence.

Dr. Clarke again says, "Tithes in their origin appear to have been a sort of eucharistic offering made unto God, and probably were something similar to the minchah, which we learn from Genesis 4, was in use almost from the foundation of the world. When God established a regular, and we may add an expensive worship, it was necessary that proper provision be made for the support of those who were obliged to devote their whole time to it, and consequently were deprived of the opportunity of providing for themselves in any secular way. It was soon found that a tenth part of the produce of the whole land was necessary for this purpose, as a whole tribe, that of Levi, was devoted to the public service of God; and when the land was divided, this tribe received no inheritance among their brethren. Hence for their support, the law of tithes was enacted; and by these the priests and the Levites were not only supported as the ministers of God, but as the teachers and the intercessors of the people, performing a great variety of religious duties for them, which otherwise they themselves were bound to perform. As this mode of supporting the ministers of God was instituted by God Himself, so we may rest assured it was rational and just. Nothing can be made more reasonable than to devote a

portion of the earthly goods which we receive from the free mercy of God, to His own service; especially when by doing it we are essentially serving ourselves. If the ministers of God give up their whole time, talents, and strength, to watch over, labor for, and instruct the people in spiritual things, justice requires that they receive their support from the work. How worthless and wicked must be that man who is continually receiving good from the Lord's hands without restoring any part for the support of true religion, and for charitable purposes! To such, God says, "Their table shall become a snare of them, and that He will curse their blessings." God expects returns of gratitude from every man; he that has much should give bounteously, he that has little should do his diligence to give of that little."

Jacob imitated the piety of his grandfather when he vowed to the Lord the tithe of all the substance he acquired during his sojourn in Mesopotamia. Gen. 28:22, "Of all that Thou shalt give me, I will give a tenth unto Thee."

Under the law, God ordained, that "all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30 and 32. This God claims as His own. The significance of the term, "whatsoever passeth under the rod" is well explained by the rabbins. "When a man was to give a tithe of his calves or sheep to God, he was to shut up the whole flock into one fold, in which there was a narrow door capable of letting out one at a time. The owner about to give the tenth to the Lord, stood by the door with a rod in his hand, the end of which was dipped in vermilion or red ochre. The mothers of those lambs or calves stood without: the door being opened, the young ones ran out to join themselves to their dams: and as they passed out, the owner stood with his rod over them and counted 1, 2, 3, 4, 5, etc.; and when the tenth came he touched it with the colored red, by which it was distinguished to be the legitimate tithe."

Again in Numbers 18:21, God says, "And behold, I have given the children of Levi ALL the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." God did not say that a part of the tithe was to build tabernacle, or to feed and clothe the poor, or even for ordinary sacrifices, or for any other purpose whatever, but as a Divine appointed recompense to the children of Levi, for their service in the tabernacle of the con-

gregation. Nor was this all the Levites received for their labor. God said to Moses, "Command the children of Israel that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them. And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle and for their goods, and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites shall reach from the wall of the city and outward a thousand cubits round about." Num. 25:2-4.

They were given in all forty-eight, each forming a square of 4,000 cubits, amounting to about 53,000 acres. Dr. Clark says, "but though this was a small proportion for a whole tribe that had consented to annihilate its political existence, that they might wait upon the service of the Lord and labor for the people's souls; yet what they possessed was the best of the land and while it was a slender remuneration for their services yet their portion was such as rendered them independent, so that they could wait upon the Lord's work without distraction. This is a proper pattern for the maintenance of the ministers of God: let them have a sufficiency for themselves and families that there may be no distracting cares."

This was the portion or salary, ordained by God for the support of the Levites. The Levites were in turn then to give a tithe of their tithes to the priest. Num. 18:28. Thus ye shall offer an heave offering unto the Lord of all your tithes, which ye shall receive of the children of Israel; and ye shall give thereof the Lord's heave-offering to Aaron the priest. And this tithe they were obliged to select from the best of the offerings they had received—verse 29.

Cruden says, "The most barbarous nations, and the heathen Greeks and Romans, out of a principle of religion common to all men, have often dedicated their tithes to their gods. Some have made it a standing obligation, others have done it upon particular occasions, and by the impulse of a transcient devotion. Laertius says, that when Pisistratus, tyrant at Athens, wrote to Solon, to persuade him to return to Athens he tells him, "that every one here pays the tithe of his goods for the offering of sacrifices to the gods." Pliny says that the Arabian merchant, who traded in spice durst not sell any until they had paid the tithe to their god Sabis. Thus we see that even the ancient, idolatrous heathen set apart and offered a tithe of their increase as a sacrifice of thanksgiving and devotion.

The Scripture very distinctly speaks of and originally commanded two separate and distinct tithes (besides those from the Levites to the priests). The first to the Levites for their maintenance, Num. 18:21-24. The second, "For the Lord's feasts

(Continued on page fourteen)



# Teaching Our Children the Facts of Life

Dr. Paul G. Lenhert

**M**OST authorities recognize the importance of the sex instinct in motivating the lives of normal human beings in the early adult age group. The scriptures in both the Old and New Testament recognize this fact and indeed bear witness of the inclusion of the mating instinct in the divine plan from the Creation. It would seem then that the Creator had a definite purpose in giving to man his masculine traits; physical strength, energy and aggressiveness, and to woman her beauty, gentleness, loyalty and deep emotional life. Over and above the primary purpose of the perpetuation of the race it appears obvious that a great deal that is fine and beautiful and lovely has been added to our lives by this same means. The mating or sex instinct is therefore very important to us. It is the very foundation of the home—our most basic institution. The proper control and expression of this urge often means the difference between a happy home and a unhappy one.

Realizing this we should use all the diligence to properly instruct and prepare our children to meet the problems that will confront them as they grow up. We spare nothing to prepare our children for life in other fields but too often we expect them to know instinctively the right things to do to become well adjusted in their sexual and married life.

The proper place for teaching children the facts associated with the home and life's beginnings is in the home. No one can teach a child and mould its life like its mother. It is to her that the main responsibility for the early teaching of the child comes. Her relationship to the young child is closer, and her opportunity is therefore greater. The father is also responsible but his opportunity is greater as the child grows older. The influence of each should be deeply felt by the child. The school teacher or pastor can only be a poor substitute for either in the field of sex education.

The question as to when to start this instruction is an important one. The old bromide about beginning a child's instruction with its grandparents has its point. But we cannot start two generations ago—we must begin where we are. When the child is old enough to ask questions he is certainly old enough to have them answered. To deceive him by misstatement or a half truth is certainly the wrong thing to do. Stories about the doctor bringing babies in his bag and about mother going to the hospital to get the baby are mis-

leading. To mislead or deceive a child is to destroy his confidence in us. It is all important to preserve his confidence so that he will return with future questions. If the child is slow to ask questions it is well to remember that living in a society as we do where sex matters are often peddled from the street in a vulgar way by the child's associates, we should be sure that our children are properly instructed and told the story of life in its true light so that they may be able to see the ugliness of the vulgar version and not be so apt to accept it and have their minds poisoned.

Some parents agree that sex education is important but are inclined to become embarrassed when the child asks a question regarding sex or procreation and hardly know what to say. It may be possible that we have received too much of our sex education from vulgar lips in the terminology of the street. It is hard for us to speak about sex without embarrassment because we are so deeply imbued with the feeling that any reference to sexual matters is smutty and bad. This is a false concept and is not modesty but false modesty.

So to properly teach children about sex it is absolutely essential that we lift our own ideas of sex out of the unspeakable sphere. We ourselves must learn to realize—and feel—that sex is not a synonym for smut, and in its proper setting is one of the finest things of life. What indeed could be more beautiful and wonderful than for two people who admire and love each other very much, to join themselves together and therewith to bring into being a new life—one that resembles each one in part. That is the beginning of parenthood and is truly one of God's finest gifts.

Realizing this ourselves we should be better prepared to guide the thinking of our children away from the idea that all allusion to sex is naughty. We should try to teach them that sex is the foundation of parenthood and one of God's finest gifts, and as such should be regarded by each one as a sacred trust to be guarded and used only according to His plan and will for us. This implies the teaching of self control and self denial. True happiness here as elsewhere is attained, not by the selfish—but by those who are motivated, by an unselfish love for another.

But to return to the problem at hand. There may still be those of us who feel that we cannot talk to our children about sex matters without some embarrassment. In this case it is perhaps best to get some well written book or booklet intended for

a child of the proper age and first read it one's self and later read it aloud to the child. A number of these books have been written and many of them are very good. Some are written in vague terms and leave too much to the imagination. Others are inclined to review the facts without correlating them to the proper emotional setting which is so necessary in sex education. But almost any of them if supplemented by explanations by the Christian parent would be satisfactory. In this way a proper contact can be established with the child and a great deal of the correct kind of instruction be given.

The problem of what to tell the child and how to progress in unfolding the truths of procreation is partly answered by the child's spontaneous questions. The common inquiry as to the origin of the child's baby brother or sister should be promptly and truly answered in terms the child can understand. It may be sufficient to merely reply that the baby grows inside of its mother. Further explanation may be necessary only as the child grows older then should be added according to the child's ability to understand. If the questions seem difficult for the parent to answer it should not be left unsatisfactorily answered but recourse may be had to literature on the subject and the proper answer read or explained to the child.

For the child who asks no questions and gives no opening for teaching along this line the parent may seek the opening by asking questions of the child. This should be done gently and with discretion. Garden seeds, flowers and hens' eggs all offer approaches to the subject for children. Farm children also have the parallels of reproduction in domestic animals from which to learn. It is important in this connection for the parent to impress the child with the difference as well as the similarity between human beings and farm animals. Their similarity lies only in the bare facts of physical reproduction. The difference is really the important phase of sex education. With human beings family life is a necessity because of the dependence of the child upon its parents for physical support and sustenance as well as for mental development and guidance. Family life is made possible by a firm, lasting and understanding love between father and mother in the home. And oddly enough this same love only attains its full beauty in the home. This mutual regard between the sexes does not exist among domestic animals and this fact should be explained if the comparison is made.

Another knotty problem which confronts the parent is that of teaching the child a proper sense of modesty. Too often we build a fence of don'ts around the child in respect to their sex behavior. The reason for these don'ts usually given is

that it is not the acceptable thing to do. The don'ts themselves may be proper enough but their foundation may be false. Later on the child as she grows older may say, "Why can't I wear shorts, the other girls do." It is the acceptable thing to do in other words. A positive virtue such as modesty deserves a foundation more solid and stable than mere custom. Perhaps we can develop modesty by teaching the child the importance of his sex organs both to himself and to his future family; that they are a gift from God and as such should be regarded as a sacred trust, as his very own to protect, to keep clean and to care for. Therefore to expose ones body to idle gaze or to clothe ones self insufficiently is to let that which is a sacred trust become common and degraded. This is, I believe, a good foundation for the teaching of modesty.

When the child reaches the age of adolescence the sex problem naturally attains greater proportions. This is caused by the awakening to activity of the gonads or sex glands. It is not essential that he learn all about the workings of these glands. As a matter of fact all is not known by those who know most. But it will help him to know that these glands at adolescence increase in size and become active—secreting a substance called a hormone, which gives rise to certain changes in ones personality as well as in ones physical body.

The male hormone causes the boys shoulders to grow broader, his muscles get larger and are more active, his voice changes and becomes lower in pitch. But what is more important for the boy to understand is that his personality also undergoes a changes. He becomes more aggressive and wants to undertake to do things. There may even be a tendency for him to become dissatisfied with things as they are in his childhood home. It is not natural for a boy to settle down in his parent's home and be contented the rest of his life to stay there. The parents and the boy should both realize this and not let this natural urge which would normally lead the boy to establish a home of his own be the means of a personality clash between the boy and his parents and lead to unhappiness in the home.

The boy should also realize that girls will become attractive to him. He will seek and enjoy their company more as he grows into manhood. He should recognize that physical attraction between the sexes is natural and that it must be balanced by the Christian attributes of self control and self denial. The boy needs the advice, guidance and sympathy of his parents through this turbulent period of his life. If he has been properly instructed he will usually follow the path which has been pointed out to him.

Likewise the female hormone in the girl causes the development of the secondary sex characteristics. Her hair retains its

fine texture and grows long and thick. Her voice is soft and gentle. The body fat is distributed so that the angles of her physique are changed into beautiful curves. Her breasts develop and the cyclic changes of menstruation begin to occur. Her personality also undergoes a change. Nature is preparing her to be a companion and a mother.

She likewise should realize that these changes are occurring, that new urges are being awakened within her and that these urges are not to be followed blindly but that she too must balance them with self control and self denial until the proper time comes. Only when the flower is in full bloom can its full fragrance and beauty be appreciated.

The concepts of self control and self denial are definitely Christian ideas. Sex education without them is purposeless. They are scarcely possible of attainment to one who has no higher source of power than himself. But attained and practised they are the means of making ones life much happier. This leads me to believe that there is a great deal lacking in ones love life and home life if God is left out, and incidentally helps to prove to me the validity of Christ's teachings as applied to human lives and personalities. And it should show us as parents that we should correlate the teaching of religion with our teaching of the facts of life, those especially pertaining to sex and marital happiness as well as others affecting our personal lives.

If we can do this we will immeasurably enhance our children's chances for a happy married life. They will not marry impulsively if they realize they are choosing a life companion and co-parent for their children. A happy marriage and a Christian home will smooth many of the rough places along life's pathway. — *Arcanum, Ohio.*

## Dedication

(Continued from page two)

blend with the beauty of holiness, as becometh the house of God.

The fourth implication has to do with sinners. The temple of old was exclusive to Gentiles and sinners. The Church of Christ, the house of His Presence, is open to all who desire to enter. Here is no distinction of race, face, or place. It is to be hoped that in this place there may be manifested that dread and hatred of sin that marks the true believer; that love that is of God, be so demonstrated, that sinners be constrained to accept the Christ.

Oh, that our altar fires be kept burning the whole year round! We have developed a revival meeting and conference consciousness to the extent of depending upon these special services and outside speakers, to awaken sinners and stimulate believers

and relax in our vigilance and spiritual fervor between these services. Why should a single week in the year pass by without an invitation to men and women to seek God in their need, whatever that need may be?

Lastly, this dedication ceremony implies our acknowledgement that this place shall be remembered as Christ remembered the temple—"My house," God's house. It is to be the habitation of His Presence, His Power, His Glory, His Grace, where those whose heart-temples are the habitations of His Holy Spirit, come to pray. This house and those who pray, should be a lump of salt in this community. This, His House is to be the house of His Testimony—to be the light of salvation, truth and revelation to this entire community.

Through the prophet Zechariah, God claimed *all* the interests of His people, in the Temple, in their homes, and in every phase of their lives. From the brasen and golden vessels of the Holy Temple, to the lowliest earthen dishes, yea, everything and everybody related to the Temple, whether inside that sanctuary or in the land was to interpret the Holiness of God.

So may it be, in our present consciousness and in our future intention, as this House is dedicated to the Glory of God.

—Harrisburg, Pa.

## Tithing

(Continued from page twelve)

and sacrifices, to be eaten in the place which the Lord should choose to put His name there; to sit, where the ark should be, the tabernacle or temple. This tenth part was either to be sent to Jerusalem in kind, or, if it was too far, they sent the value in money, which was to be laid out for oxen, sheep or what they pleased." (Cruden). Deut. 14:23-29.

For two consecutive years they were to eat the second tithe in the place appointed by God, but in the end of the third year it was to be laid within their gates. Deut. 14:28. At the end of three years thou shalt bring forth all the tithe of thine increase the same year (meaning the second tithe) and shall lay it up within the gates; and the Levite, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Thus we see the provision God made for the stranger, the fatherless, the widow, and the poor. The Jews were not allowed to give a part of the Levitical tithe even to the poor, they were to be supplied out of the remaining nine-tenths or the second tithe appointed for that purpose. Yet many good people purpose they can build chapels (for themselves), and give charities and deduct their railroad fare and expenses at camp meetings and



conventions, or hire livery horses to take them to services, and provide for them who are dependent upon them for support, and give presents to their friends, out of the Lord's tenth. Let us "stand in the ways and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls." Jer. 6:16—*Selected.*

## In The Homeland

(Continued from page eleven)

serve as our Evangelist. Bro. Lady came to us with spirit filled messages night after night, also in the afternoon prayer meetings. We have felt that God's presence was with us and our souls have been revived; quite a number received definite help—some in their homes, others requested prayer. The meetings continued to November 30, Sunday evening.

Eld. John Nigh of Springvale spoke to us in our prayer service Dec. 16, and the following Sunday Eld. Warren Winger of Stevensville preached in the morning and Bro. Nigh again in the evening.

Bishop Henry Schneider of Merrill, Michigan, who was visiting in the community, spoke to us in the prayer service preceding Christmas.

Approximately thirty-six young people gathered together for carol singing on Christmas eve and visited several towns and villages. Since this was a clear and rather cold night the carols could be heard in the distance.

Young People's Service on Sunday evening Jan. 4, was in charge of the young people from Ontario Bible School who were home during the holiday season.

Jean M. Brillinger

### Cedar Grove, Mifflintown, Pa.

December was a busy month because of the various activities of the church at this time of the year. Sewing circle met Dec. 6 at the home of Bro. Carl Oberlin's, the same evening a group of the young people met at the home of Bro. Harvey Lauvers for the purpose of getting the sewing kits and shoemaker kits ready to send to Europe.

Dec. 14 Bishop Jacob Bowers and family were with us in services. Bishop Bowers brought the morning message from Matt. 1:21, emphasizing what benefits may be realized in a name.

Quite a number of our group went carol singing Dec. 24 and distributed Christmas baskets. We trust that they brought cheer in this type of ministry and blessing to those who made it possible.

Dec. 27, some of our brethren and sisters attended the district council held at the Free Grace Church. Dec. 28, Sunday School was reorganized for the coming year with a zeal and enthusiasm which we hope to see continue throughout the year. May the closing year leave us happy memories instead of regrets. We need your prayers.

Ella M. Lauver

### Sippo Valley, Massillon, Ohio.

Thanksgiving day proved an inspiration to all who attended the service at Sippo Valley Church, Nov. 27. Bishop H. P. Heisey and a delegation from Valley Chapel, Canton, Ohio, including Bishop Henry Schneider were present. Part of the session was spent in testimony and praise to our Heavenly Father. Shouts of praise rang through the church as different ones

# Trends in Alcohol Consumption

Harry S. Warner

A DETAILED and comprehensive study of consumption of alcohol in the United State during repeal years compared with pre-prohibition days, and prohibition days, has recently been issued by Dr. E. M. Jellinek, director of the Section on Alcohol Studies, Yale University.

In his analysis of alcoholic trends Dr. Jellinek includes consumption statistics, rates of alcoholism in the adult population, first admissions to hospitals for alcoholic mental disorders and other indices of inebriety.

The study of alcohol consumption concerns the whole "population of drinking age," those of 15 years and over, while consideration of alcoholism and alcoholic mental disorders as such "must be limited to the population of 20 years and older" where they actually occur.

### Increase in War Time

Among the developments of the investigation, only a few of which can be given in this review, are the following:

Dr. Jellinek finds that the per capita consumption of alcoholic beverages, based on the population of drinking age, rose steadily in the course of World War II, but remained below the levels of pre-prohibition years.

### Number Consumers Increased 35% 1940-45

The rise in consumption between 1940 and 1945 was due to an increase of 35 per cent in the number of consumers. The per capita consumption of actual users increased from 1940 to 1945, in his opinion, about 4.5 per cent. If the 1936 consumption of alcoholic beverages in terms of absolute alcohol is indicated by 100, the figure for 1945 is 149. The per capita consumption of absolute alcohol for those 15 years and older, in 1934, was 0.89 gallons, and in 1945, was 2.09 gallons.

### Number Consumers Decreased Greatly Under Prohibition

Dr. Jellinek accepts estimates that the absolute alcohol consumption during the prohibition period for the population of drinking age was 0.88 gallons, about one-half the beverage for the four years immediately preceding prohibition. He expresses the opinion that the "number of consumers decreased greatly during the prohibition period, that moderate drinkers did not make much of an effort to procure bootleg liquor and that the main supporters of the illicit trade were the inebriates and the jeunesse doree."

### Drinking Population 1940-1945

A figure of 43.5 per cent is used in the pamphlet as an estimate of the drinking

of the goodness of God. Bro. Schneider gave an inspiring message using II Cor. 9:6-15.

Eld. Marion L. Berg

part of the population (of drinking age) in 1940, and 60 per cent in 1945. The consumption figure in the various states varies greatly and is affected principally by prevalence or lack of prevalence of "dry" sentiment, the proportion of the population which is of drinking age, the proportion of the population which is urban.

"Since 1850 the per capita consumption of distilled spirits has decreased by 53 per cent, while the per capita consumption of beer has increased by 862 per cent.

### Driest States Had Fewest Drinkers

"... The rate of chronic alcoholism in cities of 100,000 and more inhabitants is higher by 33.7 per cent than in the smaller cities and higher by 105 per cent than in rural areas.

"The entire increase in the rate of chronic alcoholism since 1930 has appeared in urban areas, while the rate in the rural areas has decreased slightly.

"Among the states California had the highest rate in 1944, namely 1,161 chronic alcoholics per 100,000 adult population; the lowest rate, 321 per 100,000, was in South Carolina.

"The variation in states rates was largely accounted for by state to state variation of Dry sentiment. Taking the percentage vote against repeal of the Eighteenth Amendment as an index of Dry sentiment, states with a majority against repeal averaged a chronic-alcoholism rate of 378 per 100,000 adult population; in states with anti-repeal votes of 35 to 49 per cent the rates averaged 435 per 100,000; in states with anti-repeal votes of 25 to 35 per cent the average was 623 per 100,000; and in states with less than 25 per cent anti-repeal vote the rates averaged 832 per 100,000. Monopoly states were represented in all but the first of these groups. It may thus be concluded that the rates of chronic alcoholism are not determined by legal factors but by unwritten social controls. The index of Dry sentiment was inversely related to the percentage of urban population in the states.

"... The consistency of lower rates of alcoholism in states with a high index of dry sentiment and high proportions of population under local prohibition suggests that the amount of bootlegging is not as great has been generally assumed.

"... It may be noted that San Francisco had by far the highest rate of all large American cities, and that the next highest rate was also found in the State of California, namely, in Sacramento. While New York City had the largest number of chronic alcoholics, its rate of chronic alcoholism was exceeded by thirty-one cities. Seven cities representing in their aggregate 13 per cent of the United States



## Relief and Service News

### THE PRESENT MCC PROGRAM

population accounted in 1940 for approximately 25 per cent of all chronic alcoholics (Chicago, Detroit, Los Angeles, New York, Philadelphia, St. Louis and San Francisco).

"... The trend of 'deaths from alcoholism' reflects hardly anything else but the progress of medicine in the treatment of the diseases of chronic alcoholism, but it is in no way an index of inebriety."—*The Voice*.

### A TESTIMONY TO HIS FAITHFULNESS IN SICKNESS

I want to give my testimony of what the Lord has done for me. He has been with me all the time and supplied all my needs, even all through my sickness in the past three years.

My sickness was due to a hemorrhage of the brain which caused strokes. I suffered much pain—at times almost unbearable. I am so glad for the prayers of the saints. I find pleasure in trusting God and believing His word. Many saints in many places are praying for me. I also ask you readers to put me on your prayer list.

I am blind and not able to sit up. I am glad for a good husband and good nurse and a family that is good to me.

I often listen to that good old song "Standing on the promises."

Mrs. David Byer

### A TESTIMONY OF SAVING GRACE

"Thanks be to God for His unspeakable gift." What wonderful provisions God has made that I could be justified by Grace and sanctified by His blood. The Holy Ghost applies the virtue and merits of His ever-cleansing blood to my soul and the costliness of His sacrifice which He offered for me is the ground upon which I can rejoice forever and continually have praise upon my lips.

Yes, and His word tells me that He rejoices over me as the bridegroom rejoices over His bride. And by Him I am redeemed, quickened, ennobled and given His divine nature.

He tells me that my body is a temple of the Holy Ghost which is in me. I am not my own, therefore, I shall glorify God in my body and my soul which are His. How precious to know that He loved us so much that He bought me with His own precious blood.

What one pays for one takes good care of, and so we can be assured that He loves us and appreciates us and is delighted to have us serve Him. And so I am glad to work for Him with the one pound He has given me.

Marvelous are His works and great is His faithfulness to all them that love and trust Him. His word is so full of promises that I could continually draw water out of the wells of salvation.

Clothed in His righteousness, united to Him I can sit in heavenly places and blessed is the position which we occupy before God.

Mrs. Adda Wolgemuth

### MENNONITE BRETHREN IN CHRIST CHOOSE NEW NAME

The Mennonite Brethren in Christ Church, in its quadrennial session of General Conference at Potsdam Ohio, recently, voted to change the name of their denomination to the United Missionary Church. An advocacy of the doctrine of tithing was added to the discipline of the church. The Pennsylvania annual conference, which voted against the change, will continue to use the Mennonite

Various periods of MCC activity have come to a close: the relief in Russia during the 1920's, the migrations to Paraguay in the 1930's, and the CPS Program in 1940 to 1947. But several great and challenging needs face the Mennonites of America, and it is through the continued work of the Mennonite Central Committee, in part, that this challenge is being met.

#### Relief

Today the wounds of war have not been healed; but rather, hunger, suffering, and privation prevail in many countries. These people cannot lift themselves from this condition, because of the scope and degree of this need, and because of the fact that while this need is initially physical, it is basically spiritual. We as Christians believe that only as relief is done "In the Name of Christ" can permanent help be given. At the present time 288 MCC workers are serving in the following 18 countries of the world: China, India, Java, the Philippines, Ethiopia, Germany, Austria, Hungary, Poland, Switzerland, France, Holland, Italy, Belgium, Denmark, Paraguay, Brazil, and Puerto Rico. During the past year our people contributed nearly two million dollars worth of food, clothing, soap, and other relief materials in addition to large amounts of money for the operations of the program (transportation of materials, transportation and maintenance of workers, etc). This will certainly be valuable in carrying on the work during this coming winter, when needs are expected to be worse than during any previous winters.

#### Refugees

Many refugees are aided materially through direct relief work. Among the many refugees and displaced persons in Europe, about 10,000 Mennonites have been contacted. Some over 2,000 of these were taken to Paraguay early in 1947. A few others were able to enter, and fewer still came to the United States. The remaining 8,000 are still in Europe, hoping to find a way to a new homeland. The Mennonite churches naturally feel a duty and opportunity to help "especially them which are of the household of faith," and in this light are taking steps to continue helping these homeless brethren. This refugee work is a supplement to the general relief program. Eight full-time workers are serving in Europe to facilitate the movement of certain

Brethren in Christ title. The denomination reported offerings during the past year amounting to more than \$75.00 per member. Nineteen missionaries have been sent out since January 1, 1947. The church now has one foreign missionary for every 185 members in the United States. A new educational institution, known as Bethel College, has been opened at Mishawaka, Ind. The church has plans to develop this college into a two-million-dollar institution.

### FOUNDER'S WEEK

#### Moody Bible Institute, Chicago, Ill.

When several thousand Christian leaders assemble in Chicago next February 2-8 for Moody Bible Institute's annual Founder's Week Conference, they will find more than the usual impressive list of preachers and evangelists for the week of all-day meetings. They will find a new, prayerful emphasis on revival.

individuals and groups of these Mennonite refugees to Canada, and the United States where possible, and also to Paraguay.

#### Peace

A doctrine which is common to the Mennonite groups is that of nonresistance. There is a desire that this teaching might be strengthened among our own people, as well as carried forth to those beyond our immediate borders. During the past summer C. J. Rempel worked among the Mennonites in Brazil, Paraguay, and Argentina who have in former years experienced much hardship and persecution, and who now long for growth in and fuller understanding of this teaching. In Europe, Harold S. Bender is at present endeavoring to help in the revitalization of the nonresistant belief among the European Mennonites. For the strengthening of this doctrine among our people in North America, peace literature is produced and distributed, and helpful information is supplied to church leaders.

#### Voluntary Services

If our young men served under the compulsion of the state during CPS, should we not now give service under compulsion of love? Many young people have seen the vision of helping the needy persons here in our own country, through the Voluntary Service Program. Under MCC, several projects are in progress: 1) Voluntary Service Unit, Gulfport, Mississippi; 2) Voluntary Service Unit, Cuauhtemoc, Mexico; and 3) Skillman Village for Epileptics, Skillman, New Jersey. Other projects, such as Summer Service Units, continue only for short terms. These service units are not only of help to the recipients, but are also an internship for Christian workers.

#### Mental Health Service

Also growing out of the CPS Program, has been an interest in care for the mentally ill in hospitals under the direction of the church. Certainly the charitable functions of the church are hardly adequate if those who are mentally ill are not properly cared for. The MCC has been requested to take the initiative in opening several hospitals of this nature. The former Leitchsburg CPS Camp site is being converted into a Home for Mentally Ill to be known as Brook Lane Farm. Another hospital is planned in California. A possible third location is that of the midwest.

"God hath called us unto holiness" and "Revive us again" are the Scripture passages chosen to keynote the conference. "A special burden of prayer for revival has been felt by the entire Moody family since last November," states Director Henry Kraakevik, "and we are expecting great things from God."

Beginning at 9:00 a.m. Monday in Torrey-Gray Auditorium, prayer will be emphasized in an all morning session led by Acting President William Culbertson. Throughout the rest of the week, Institute faculty members and directors will lead in daily prayer meetings.

Highlights of the conference, in addition to the noted speakers who are scheduled, include a memorial service Monday afternoon for the late Dr. Will H. Houghton; a missionary symposium Thursday afternoon under the direction of Harold R. Cook; and Sunday rallies at 2:30 and 7:30 p.m. featuring Jack Wyrzten and Carlton Booth,